

8

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arbaʿīn

Chihil Kalima

ʿABD AL-RAḤMĀN JĀMĪ

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PUBLISHER'S PREFACE

IN THE NAME of Allāh, the Most Clement, the Ever Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty Hadiths dates to as far back as the second century after the Hijra. ‘Abd Allāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have done so, and his lead was followed by later Hadith scholars such as Muḥammad ibn Aslam al-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imām al-Nawawī (d. 676 AH) which has been translated into English and on which there exist several commentaries including Ibn Rajab’s exhaustive *Ḥāmi‘ al-‘ulūm wa al-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty Hadiths springs from a Tradition narrated through several Companions that puts the spiritual rank of religious scholarship within reach of the ordinary believer: "Whoever memorises forty narrations for my Nation in matters of this religion, Allāh will raise him up as a scholar and I shall be an intercessor and a witness for him on the Day of Rising." The narrators of the various versions of this Hadith include illustrious names such as 'Alī ibn Abī Tālib, 'Abd Allāh ibn Mas'ūd, Mu'ādh ibn Jabal, Abū al-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayra, and Abū Sa'īd al-Khudrī, may Allah be pleased with them all. In this series Turath Publishing sets out to present the *Arbaʿīns*, collections of forty Hadiths, compiled by some of the greatest scholars of Islam.

It brings us joy to present this selection of Mullā 'Abd al-Raḥmān Jāmī, a text that was suggested and translated by Dr. Muhammad Isa Waley. The translation, as observant readers will recognise, has been penned with a great deal of heart. What makes this collection unique is the two figures of impeccable and amiable character who have infused this work with their passion and integrity. When individuals of this stature write about the Prophet (ṣallā Allāh 'alayh wa salām: hereafter ﷺ), the leader and inspiration of all divines, one is left with an indelible impression.

The only blemish in this otherwise wonderful bouquet

of Prophetic dicta is the lack of critical rigour. However, this criticism should not be restricted to Jāmī, since it was quite characteristic of his era and cultural milieu. In order to alleviate this drawback, Maulana Uwais Namazi, who kindly edited the Arabic text, was given the extra task of referencing the Hadiths cited.

It is hoped that through acquainting readers with the sayings of the Prophet ﷺ, the translator, editor, and publisher and everyone who made this series possible may be included among those to whom the above Hadith applies: "Whoever memorises forty Hadiths. . ."

YAHYA BATHA

FOREWORD

ALL PRAISE IS for Allah Most High, Who in every time of the world's latter days has blessed the *Umma* (Community) of His first-created and last-manifested Envoy Muḥammad ﷺ with the continuous presence of pious, saintly scholars who are living conveyors and embodiments of sacred knowledge and Muḥammadan virtues. May He bless forever and forever, with blessings that increase through all eternity, His Beloved Chosen One, whose words have inspired many to select and comment on forty of his noble Hadiths.

The compiler of the present selection, Nūr al-Dīn ‘Abd al-Raḥmān Jāmī (may Allah be well pleased with him) was one of the great intellectual figures of the Persian-speaking world in the 9th/15th century. Though chiefly famous for his poetry, Jāmī was a polymath, being—amongst other things—a metaphysician, grammarian, biographer, courtier,

and a master of the Naqshbandī Sufi Order. He produced numerous literary masterpieces in the Persian language, and also a considerable number of important works in Arabic. For the benefit of those interested in learning more about him, some further details are included here.

The pen-name Jāmī is derived from the village of Jām, close to his birthplace of Kharjird and not far from the city of Herat, today in western Afghanistan. The name Jāmī also alludes to the drinking-cup (Persian *jām*) that symbolises the experiences of *Tawhīd* or Divine Unity associated with *dhikr Allāh* and *ma'rifa* (literally, remembrance of God and direct cognition of Him). Herat was a flourishing centre of Islamic culture, and it was there and in Samarkand that the young 'Abd al-Raḥmān pursued his studies.

He quickly emerged as an outstanding scholar, excelling in all branches of learning. At the age of about thirty, however, Jāmī apparently gave up his conventional scholarly career to concentrate on following the Sufi Path under the guidance of Sa'd al-Dīn Kāshgharī and, after his death, Khwāja 'Ubayd Allāh Aḥrār. These two sheikhs of the Naqshbandiyya Order (may Allah be well pleased with them), Aḥrār especially, were highly influential at the courts of the Tīmūrid rulers, descendants of the famous Turkic conqueror Tīmūr, at Herat and Samarkand respectively. In this way Jāmī enjoyed access to the court at Herat, and

several of his works were dedicated to successive Tīmūrid Sultans.

During the reign of Sultan Ḥusayn Bāyqarā (873–911/1469–1506) Jāmī himself became enormously influential, as a friend (and later spiritual adviser) of Mīr 'Alī Shīr Nawā'ī, who besides being vizier to the Sultan was a munificent patron of learning and literature. Nawā'ī (d. 906/1501) was also the greatest and most prolific author ever to write in Chaghatay, the classical mediaeval Turkic language from which modern Uzbek and Uighur are descended. Among Jāmī's younger contemporaries was another prolific scholar and author, Ḥusayn Wā'iz Kāshifī (d. 910/1504–5), who produced a compilation of forty Hadiths together with an exhaustive commentary (see Bibliography).

In 1472, Jāmī set off to perform the Ḥajj. His journey included meetings with numerous rulers, scholars and other notables. It took him through Iran to Baghdad, where he stayed for some months. After completing the pilgrimage rites the following year, Jāmī set out on the journey back to Herat, this time travelling via Damascus, Aleppo and Tabriz. Back in Herat, Jāmī combined holding a position of power with a continuingly productive spiritual and literary life. Married to the granddaughter of Sa'd al-Dīn Kāshgharī, he lived on to the age of eighty, dying in 896/1492.

Jāmī was an extraordinarily gifted and prolific author,

and his literary career lasted for more than half a century. Here one can only describe in brief the scope and extent of Jāmī's oeuvre, beginning with prose works. *Nafahāt al-uns* is a large biographical compilation devoted to great Sufi figures, including facts—or, in some cases, pious anecdotes—about their lives and an account of their sayings and spiritual accomplishments. In a similar vein, Jāmī compiled and commented on the sayings of the Naqshbandī sheikh Khwāja Abū Naṣr Pārsā of Balkh.

Jāmī's other works on Sufism include *Sharā'it-i dhikr* (also known as *Risāla-i Tarīq-i Khwājagan*), a technical treatise on *dhikr*, or invocation; and, in Arabic, *Risāla fi al-wujūd*. The latter is an exposition of the widely misunderstood doctrine of *Waḥdat al-wujūd*, which is more or less the opposite of pantheism in that its cardinal point is that the act of being (*wujūd* being a *maṣdar*, or infinitive verb form) is, in the final analysis, attributable only to God Himself and to none other. The same subject and other related matters are treated in Jāmī's commentary on Ṣadr al-Dīn al-Qūnawī's metaphysical treatise *Miftāḥ al-ghayb*.

The *Lawā'ih*, which is written in mixed verse and prose, is a sequence of meditations on aspects of mysticism which has long attracted a wide readership. A Chinese version, recently published in English translation as *Chinese Gleams of Sufi Light*, has long been treasured in the Muslim Far East.

Naqd al-Nuṣūṣ fi sharḥ Naqsh al-Fuṣūṣ is a commentary on Ibn al-'Arabī's abridgement of his own highly controversial work *Fuṣūṣ al-ḥikam*. The *Fuṣūṣ* characterises each of the Prophets mentioned in the Holy Qur'ān, peace be upon them all, as relating to one aspect of the Divine Wisdom (*ḥikma*). *Sharḥ Fuṣūṣ al-Ḥikam*, completed the year before Jāmī's death, is a commentary in Arabic on the same work in its entirety.

Jāmī also composed /commentaries on the *Lama'āt*, another Sufi classic in Persian by Fakhr al-Dīn 'Irāqī; on *qaṣīda* poems by the Egyptian mystic 'Umar Ibn al-Fāriḍ; on verses by Jalāl al-Dīn Rūmī and by Amīr Khusraw of Delhi; and on his own *rubā'īyyāt* (quatrains, comprising four half-lines with the rhyming pattern AABA). *Shawāhid al-Nubuwwa* ("Proofs of Prophethood") is an eloquent account of the first phase of Islamic history. Also there is the author's *Arba'īn*, presented in the volume you are now reading, which is also widely known by its Persian title, *Chihil kalima*. There are also at least two Ottoman Turkish versions, in which the verses are translated for the benefit of Turkish readers; one of these is by Yūsuf Nābī, one of the greatest Ottoman poets.

Al-Durrat al-fākhira, the original title of which is *Tahqīq al-madhāhib*, in Arabic, is widely recognised as a major treatise on metaphysics. It was written at the request of the Ottoman Sultan Muḥammad (Meḥemmed) II, known as Fātiḥ, con-

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queror of Constantinople. The Sultan, a munificent patron of learning and the arts, sent lavish gifts for Jāmī, in the hope of enticing him to the imperial court.

As if all these were not enough, the pen of this prodigious author also produced a treatise on music, a guide to the *manāsik* (rites) of *Hajj*, two short works on theological questions, and several on the composition of riddles. *Al-Fawā'id al-Diyā'iyya*, a commentary on *al-Kāfiya*, Ibn Mālik's famous textbook on Arabic syntax (*naḥw*), was written for his son Diyā' al-Dīn but later gained a wide readership; less well known is Jāmī's textbook on Arabic morphology (*ṣarf*), written in Persian prose and verse and entitled *Ṣarf-i Fārsī-i manẓūm va manthūr*. Finally, the famous *Bahāristān*, composed in elegant prose interspersed with sparkling passages of verse, is an entertaining didactic text in several chapters, composed in emulation of the even more renowned *Gulistān* of Sa'dī.

The diversity of Jāmī's output in prose can hardly be matched by that of his poetical works, but here too he was highly versatile and prolific, as well as proficient. Each of his three large *Dīwāns*, compiled at different stages in his career, contains several genres of lyric verse. The number of poems he wrote as *naẓīras* (responses in the same rhyme and metre) to works by earlier authors testifies to the breadth of Jāmī's knowledge as well as to the wealth of influences that he imbibed.

The lyric side of Jāmī's poetical corpus is less well known, and less studied, than his *mathnawīs*, lengthy poems composed in rhyming couplets. Most critics consider that although he does not rank among the most original of poets he was nonetheless one of the finest exponents of the ghazal in the classical period. His work seems to represent a landmark before the Persian ghazal developed in new directions, not necessarily for the better.

We now turn to the seven *mathnawī* poems, generally known collectively as *Haft Awrang*, meaning "Seven Thrones". *Silsilat al-dhahab* is full of ethical teachings and anecdotes, in some ways recalling the author's *Bahāristān*. The remaining six *mathnawī* poems were all produced within a few years.

The first and longest of the seven is in three parts and bears the title *Silsilat al-dhahab*, meaning "The Chain of Gold"—an expression which the Naqshbandī Sufis use to refer to the genealogical line of their spiritual masters. *Salamān wa Absāl* is a story of purification, in which physical desire is transmuted into spiritual love. *Tuhfat al-aḥrār* ("A Gift to the [Spiritually] Free"), dedicated to the author's mentor Khwāja Aḥrār, is a didactic poem filled with illustrative tales, as is the next poem in the series, *Subḥat al-Abrār* ("The Rosary of the Virtuous"), which concerns forty aspects of the spiritual path. Next comes the best known of

Jāmī's narrative poems, *Yūsuf wa Zulaykhā*, which enlarges upon the Qur'ānic narrative (see Sūra 12) concerning the love of Zulaykhā, the wife of the Egyptian minister known in the Bible as Potiphar, for the Prophet Joseph. In Jāmī's version her love becomes pure and spiritual and eventually, in her old age, she and Joseph (peace be upon him) are married. *Yūsuf wa Zulaykhā*, like several other major poems in classical Persian, is an allegory for the journey of the human soul from outer form (*ṣūra*) to inner meaning (*ma'nā*), or from attachment to people and things in themselves to attachment to Allah only, being unconcerned for anything except insofar as it reflects the Divine Reality, perfect and complete in Its Oneness.

The same goes for the classic Arab tale of *Laylā wa Majnūn*, which looks mainly at the dark side of love. Few people, if any, understand why the poet Qays has fallen for Laylā, daughter of the chief of an enemy tribe. His love is doomed to have a tragic end, yet they are destined to be together eternally after death. So it is with the human soul, for which it is normal—i.e. in accord with the human *fiṭra* or primordial perfection—to be passionately in love with the Divine, to the point of being happy to die for the sake of the blessed encounter. As Allah Most High says: 'There are those of mankind who regard others as equals to God, loving them as they should love God. But those

who have true faith are most extreme in their love for God' (Qur'ān 2:165).

The last poem of the *Haft Awrang* is *Khīradnāma-i Iskandarī*, Alexander's Book of Wisdom. Here, rather than retelling the legendary exploits of Alexander of Macedon, as was done so ably and profoundly by his predecessor Nizāmī, Jāmī elaborates on the material by making the great conqueror's mythical exploits a narrative framework within which the poet concentrates on tales and wise sayings of the sages whom the hero encounters in the course of his quest for wisdom.

Mention of the quest for wisdom brings us back to the text presented in this book. There is an extra dimension to Jāmī's *Arba'īn*, or forty Hadiths compilation. Each one is followed by verses comprising two couplets in Persian (known as *dū-baytī*) in which Jāmī paraphrases the meaning of the Arabic text. In some cases, he also adds a very brief gloss or comment. Alhamdulillah, for the benefit of those able to read Persian, or to recognise some words thanks to their knowledge of Urdu or other languages, the publishers of this volume have agreed to include these charming and eloquent verses in the original as well as in translation.

One of the features of the *Arba'īn* selected by Mawlānā Jāmī is the fact that he does not seek to impress us with his learning by including rare or little-known *Hadiths*. Nor does

he display his profound knowledge of the more arcane dimensions of the *Dīn* by choosing *Hadiths* concerned with doctrinal questions. Instead, he prefers those that have a straightforward message involving an ethical principle. Again, the verses that Jāmī addresses to himself in his epilogue are notable for the humility expressed in them. Besides expressing the aspiration to grow closer to Allah's Envoy ﷺ, their presence also implies a keen awareness that whatever advice an author addresses to others he should apply equally to himself.

May Allah, Blessed and Exalted is He, accept from 'Abd al-Raḥmān Jāmī every one of his efforts for His cause, bestow upon him the finest of rewards, and grant that all who read this book gain lasting benefit. And that is not difficult for Him.

MUHAMMAD ISA WALEY

Al-Arbaʿīn

Chihil Kalima

INTRODUCTION

IN THE Name of Allah, the Most Merciful, the Infinitely Good. The truest discourse that narrators in religious gatherings and transmitters of lessons in certainty have committed to writing is praise of the All-Knowing, who has caused perfect and complete utterances to emanate from the miraculously instructive tongue of His Most Beloved One. Making them expressions of His own Perfect Speech and All-Inclusive Address, He has caused them to be conveyed, from one trustworthy narrator to another, to the ears of those deprived of the felicity of his direct company. He has enabled the latter to escape from the darkness of their misguidance by the light of knowledge of those utterances, and by acting in accordance with that knowledge. May Allah bless him and his Family and Companions, the transmitters of his knowledge and the preservers of his principles of etiquette (*adab*).

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That said, here are forty [Prophetic] sayings which have been rendered into Persian verse for ease of understanding and memorisation. The hopes of the poet and translator are that today he may qualify to be included among [those referred to in the Hadith] "Whoever preserves for the benefit of my Community forty Hadiths. . ."; and that Tomorrow he may attain the felicity of gaining the reward of "[. . .] On the Day of Resurrection, Allah shall raise him as a perspicacious scholar (*'āliman faqīhan*)". And from God, Bestower of existence on all that is, comes [all] immunity and help.

Said the Prophet, Allah's blessings and peace be upon him:



Hadith 1

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you is truly a believer until he likes for his brother whatever he likes for himself.

کسی را لقب مکن مؤمن
کرچه از سعی جان و تن گاه
تا نخواهد برادر خود را
آنچه برای خویشتن خواهد

Don't give anybody the title 'Believer' - even if he spends his heart and soul in striving - until he comes to wish for his brother whatever he wishes for himself.



Hadith 2

مَنْ أَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ
وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ فَقَدْ اسْتَكْمَلَ إِيمَانَهُ.

Whoever gives for Allah, withholds for
Allah, loves for Allah, and hates for
Allah has made his faith complete.

سرکه در حب و بغض و منع و عطا
نبودش دل بغیر حق مایل
نقد ایمان خویش یابد
بر محک قبول حق کامل

He whose heart never turns away from God's will
in loving and hating, withholding and giving,
will find the coinage of his faith to be
perfect according to the touchstone of God.



Hadith 3

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ
مِنْ لِسَانِهِ وَيَدِهِ.

A Muslim is someone
from whose tongue and hand
Muslims are safe.

مسلم آنکس بود بقول رسول
کرچه عامی بود و کر عالم
که هر جا بود مسلمانی
باشد از قول و فعل او سالم

"The Muslim is he," said the Envoy of God,
"who, be he a layman or a scholar,
in any place where Muslims may be,
they are safe, whatever he says or does."



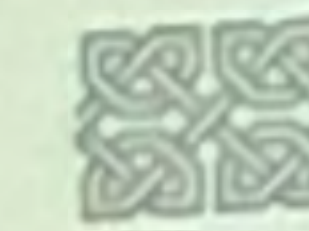
Hadith 4

خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ:
الْبُخْلُ وَسُوءُ الْخُلُقِ.

Two traits that are
never combined in a believer are
stinginess and ill nature.

بذل کن مال و خوی نیکو و زر
راه ایمان اگر سعی پویی
زانکه در هیچ مؤمنی با هم
نشود جمع بخل و بدخوی

Spread around your good humour, character and gold,
if you are seeking the way that leads to true faith.
For there is no believer in whom the traits
of ill-temper and stinginess are combined.



Hadith 5

يَشِينُ ابْنُ آدَمَ وَيَشْبُ فِيهِ خَصْلَتَانِ:
الْحِرْصُ وَطُولُ الْأَمَلِ.

As a Son of Adam¹ grows old and grey,
two traits in him grow younger [and
stronger]: greed, and prolonged hopes.

آدمی را به پیری افزاید
سر زمان در بنای عمر خلل
لیک در وی جوان شود دو صفت
حرص بر جمع مال و طول امل

As a person grows increasingly old,
his hold upon life weakens all the time.
Yet two traits in him grow ever younger:
greed to pile up wealth, and long drawn-out hopes!



Hadith 4

خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ:
الْبُخْلُ وَسُوءُ الْخُلُقِ.

Two traits that are
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بذل کن مال و خوی نیکو و زر
راه ایمان اگر سعی پویی
زانکه در میج مؤمنی با هم
نشود جمع بخل و بدخوی

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الْحِرْصُ وَطُولُ الْأَمَلِ.

As a Son of Adam¹ grows old and grey,
two traits in him grow younger [and
stronger]: greed, and prolonged hopes.

آدمی را به پیری افزاید
سر زمان در بنای عمر خلل
لیک در وی جوان شود دو صفت
حرص بر جمع مال و طول امل

As a person grows increasingly old,
his hold upon life weakens all the time.

Yet two traits in him grow ever younger:
greed to pile up wealth, and long drawn-out hopes!



Hadith 6

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ. صَدَقَ.

He who has not thanked people has not thanked Allah." He ﷺ spoke the truth.

بتو نعمت ز دست سرکه رسد
نہ بیدان شکر کوئی پای
کی بہ شکر خدا قیام کند
تارک شکر بندگان خدا؟

From whomever's hands blessings come to you,
take steps to express your gratitude.

How can he pay his debt of thanks to God
who neglects to thank the servants of God?



Hadith 7

مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ.

Whoever does not have mercy upon people, God will not have mercy on him.

رحم کن زانکہ بر رخ تو
در رحمت جز از تو نکشاید
تا تو بر دیگران بخشایی
ارحم الراحمین بخشاید

Be kind, show mercy; none other than you
can open Compassion's Door to your face.

Until you are kind, and forgive others,
the Most Merciful will not forgive you.



Hadith 6

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ. صَدَقَ.

He who has not thanked people has not thanked Allah." He ﷺ spoke the truth.

بتو نعمت ز دست مرکه رسد
 نه بیدان شکر کوئی پای
 کی به شکر خدا قیام کند
 تارک شکر بندگان خدا؟

From whomever's hands blessings come to you,
 take steps to express your gratitude.

How can he pay his debt of thanks to God
 who neglects to thank the servants of God?



Hadith 7

مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ.

Whoever does not have mercy upon people, God will not have mercy on him.

رحم کن زانکه بر رخ تو
 در رحمت جز از تو نکشاید
 تا تو بر دیگران بخشایی
 ارحم الراحمین بخشاید

Be kind, show mercy; none other than you
 can open Compassion's Door to your face.

Until you are kind, and forgive others,
 the Most Merciful will not forgive you.



Hadith 8

الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ تَعَالَى.

Accursed is this world, and accursed what is in it, save the remembrance of Allah Most High.

هدف لعنت خداآ آمد
دنيا و سرچه مست در دنيا
غير ذکر خدا که صاحب ذکر
در دو عالم برتست اولی

The curse of God has been pronounced upon this world and all that exists in this world – save God's remembrance; for one who does *dhikr*² is more worthy of mercy in both worlds.



Hadith 9

لُعِنَ عَبْدُ الدِّينَارِ لُعِنَ عَبْدُ الدِّرْهَمِ.

Accursed is the slave of the *dinar*, and accursed is the slave of the *dirham*³.

کرچه مست آفتاب رحمت حق
شامل ذره در عالم
باد از آن دور بند دینار
باد از آن دور بند درهم

Though the sun of God's mercy embraces every atom that's in the universe, far from it be the slave of the *dīnār* [coin]; far from it be the slave of the *dirham* [coin]!



Hadith 8

الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ تَعَالَى.

Accursed is this world, and accursed what is in it, save the remembrance of Allah Most High.

هف لعنت خدایا آمد
دینا و سرچه مست در دینا
غیر ذکر خدا که صاحب ذکر
در دو عالم برتست اولی

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Hadith 10

دُمْ عَلَى الطَّهَّارَةِ يُوسَّعْ عَلَيْكَ الرِّزْقُ.

Maintain your ritual purity,
that your provision may be abundant.

ای کز آلودگی تو شب و روز
فاقد و فقر تو زیاده شود
بی طهارت مباش تا بر تو
روزی تنگ تو کشاده شود

O you whose polluted state, night and day,
increases your want and your poverty –
don't go without purity, that your provision,
now restricted, may be expanded for you.



Hadith 11

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ.

A believer is not bitten from
the same hole twice.

دیگر از وی مدار چشم وفا
سرکه شد با تو در جفا کستخ
زانکه سرکز دو بار مؤمن را
نکزد مار از یکی سوراخ

If anyone's blatantly mistreated you,
expect no goodness from him in future.

For a true believer is never bitten
two times by a serpent from the same hole.



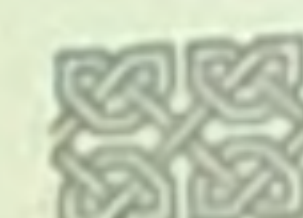
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Hadith 12

وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: الْعِدَّةُ دَيْنٌ.

Another saying of his,
peace be upon him:
"A promise is a debt."

مرد را سر چه بگذرد بزبان
عیب باشد و رای آن کردن
وعدہ در ذم کرم قرض است
فرض باشد ادای آن کردن

Whatever proceeds from the tongue of a man,
not to act on it is a matter for shame.
A pledge is a loan in honour's safe keeping,
something that it is essential to repay.



Hadith 13

وَمِنْ كَلَامِهِ: الْمُسْتَشَارُ مُؤْتَمَنٌ. - صَدَقَ نَبِيُّ اللَّهِ.

He also said: "One who is con-
sulted is counted on." Truthfully
spoke the Prophet of Allah ﷺ.

سرکه در مشورت امین باشد
گرچه باشد امان روی زمین
چون نهان دارد آنچه مصلحتست
خیانش خوان حکم دین نه امین

He who is consulted in confidence -
even if the whole world is in his trust -
if he conceals what is expedient,
call him traitor, not true, to faith's dictates.



Hadith 14

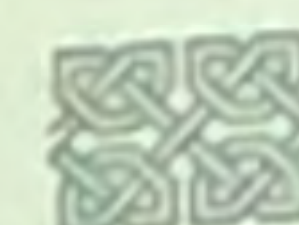
وَأَيْضًا قَالَ: الْمَجَالِسُ بِالْأَمَانَةِ. - صَدَقَ نَبِيُّ اللَّهِ.

He also said: "Private meetings (*majālis*) are held on a basis of trust." Truly spoke the Prophet of Allah ﷺ.

ای شده محرم مجالس پس
راز سر مجلس امانت تست
مکن افشای راز مجلس کس
زانکه افشای آن خیانت تست

You who have been present in private meetings, each meeting's secrets are entrusted to you.

Don't divulge the secrets of any meeting; to divulge it would be betrayal on your part.



Hadith 15

وَمِنْ كَلَامِهِ صَلَوَاتُ الرَّحْمَنِ عَلَيْهِ: السَّمَاحُ رِبَاحٌ.

He also said, the blessings of the All-Merciful be upon him: "Forgivingness is success."

سودت اگر بایت زمایه خویش
دست بخشش کثای و بخشایش
سودت اکنون ستایش، فردا
در جوار خدای آسایش

If you want profit from your capital, then open your hands, to give and forgive. The profit you earn will be praise right now, and Tomorrow's repose in nearness to God.



Hadith 16

وَمِنْ كَلَامِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الدَّيْنُ شَيْنٌ الدِّينِ.

Another saying of his, peace be upon him and his progeny, is: "Debt (*dayn*) is a blemish (*shayn*) on [one's] *dīn*."⁶

نکشد بهر مال دنیا رنج
سر که خواهد کمال بهر دین
چهر دین مکن به ناخن دین
تا نگاه جمال چهر دین

He who seeks his share of perfection of *dīn* will not suffer for the sake of worldly wealth. Do not rend your *dīn*'s face with debt's fingernails, lest the beauty of your *dīn*'s face be blemished.



Hadith 17

وَمِنْ كَلَامِهِ: الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ.

Another saying of his ﷺ: "Contentment is inexhaustible wealth."

صاحب حرص را از خوان کرم
فیض احسان نمیرسد سرگز
به قناعت کرای کان مایست
که به پایان نمیرسد سرگز

One who's greedy never receives the grace of virtue from [God's] most bounteous feast. Opt for contentment, for that is a source of wealth that will never come to an end.



Hadith 18

وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: الصُّبْحَةُ تَمْنَعُ الرِّزْقَ. - صَدَقَ.

Another saying of his, peace be upon him, is: "Sleeping in the morning impedes one's daily provision." He ﷺ spoke the truth.

ای کمر بسته کسب روزی را
صبح خیزی دلیل فیروزیت
بهر خواب صباح چشم بند
زانکه این خواب مانع روزیت

You who've buckled down to earn your living,
rising at dawn is the clue to success.

Do not close your eyes for a morning sleep,
for that sleep would hold your provision back.



Hadith 19

وَمِنْ كَلَامِهِ: آفَةُ السَّمَاحِ الْمَنُّ. - صَدَقَ رَسُولُ اللَّهِ.

He said also: "Forgiveness is spoiled by demanding thanks." Truly spoke the Emissary of God ﷺ.

کی بنعمت کسی شود دل کرم
چون ز منت کنند دل سردی
غیر باد خزان منت نیست
آفت روض جوانمردی

How can one's heart be warmed by a generous act,
when a cold heart is shown by demanding thanks?

There's no greater threat to chivalry's garden
than the autumn wind of demanding thanks!



Hadith 20

وَمِنْ كَلَامِهِ: السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. - صَدَقَ.

He said also: "Fortunate is he who takes admonition from others."

He ﷺ spoke the truth.

نیکبخت آنکسی که می نبرد
ریشک بر نیکبختی دیگران
سختی روزگار نا دیده
پند گیرد ز سختی دیگران

Fortunate is the one who is untouched by envy of the good fortune of others, and takes admonition from others' hardship before experiencing hard times himself.



Hadith 21

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

It is sin enough for a man to speak of all that he hears.

مردا بس همین گنه که قدم
از مقس امان نهد بیرون
سرچه آید درون روزن گوش
از ممر زبان دهد بیرون

It is sin enough for a man to set foot beyond the point where security lies: to let out, by the passage of his tongue, all that enters the window of his ear.



Hadith 22

وَمِنْ كَلَامِهِ: كَفَى بِالْمَوْتِ وَاعِظًا. - صَدَقَ.

Another saying of his, peace be upon him: "Death is sufficient as an admonisher." Truthfully did he speak ﷺ.

چندگیری بجلوس واعظ
پای منبر پی کرتن پند
وعظ تو بس برک ممایه
نعر نوحه کر بیانک بلند

How long will you sit beneath the *minbar* in the preacher's sermon, to seek advice? A neighbour's death should be sermon enough: the mourners' laments and their piercing cries!



Hadith 23

وَمِنْ كَلَامِهِ: خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

Another saying of his ﷺ:
"The best of people is he who most benefits people."

ای که پرسی که بهترین کس کیست
کویم از قول بهترین کسان
بهترین کس کسی بود که ز خلق
یش باشد بخلق نفع رسان

You who ask, "Who is the best person?" – I say, quoting the best person of all, that the best is he who, of all people, brings people the greatest benefit.



Hadith 24

إِنَّ اللَّهَ تَعَالَى يُحِبُّ السَّهْلَ الطَّلِقَ.

Allah Most High
loves the easy-going
and the cheerful.

تا خدا دوست گیروت با خلق
یکدل و یکزبان و یکرو باش
شاد طبع و شگفته خاطر زی
نرم خوی و کشاده ابرو باش

So that God may make people fond of you,
be single of heart, of tongue, and of face.
Live cheerfully and open-mindedly;
be soft-natured, happy, with smiling eyes.



Hadith 25

وَمِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ: تَهَادَوْا تَحَابُّوا.

He said also, Allah's blessings be upon
him and his family: "Exchange gifts,
and increase in mutual affection."

دوستی مغز و پوست شمنست
تا کی از مغز سوی پوست شوید
به دایا کنید داد و ستد
تا بهم زان وسیله دوست شوید

Friendship is the kernel, enmity the pith.
How long will you shun the nut for its shell?
Let your giving and taking be through gifts,
so by that means you become dear friends.



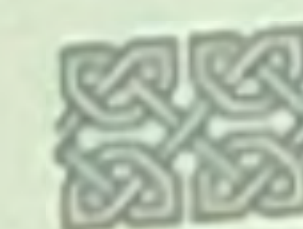
Hadith 26

اُطْلُبُوا الْخَيْرَ عِنْدَ حَسَنِ الْوُجُوهِ. - صَدَقَ.

"Look for goodness
in those whose faces
are comely."
He ﷺ spoke the truth.

بر در خوب رویی منزل گیر
چون پی حاجتی برون آیی
که ازان پیشتر که حاجت تو
دهد از دیدنش پیاسایی

Find a place at the door of a fair-faced one⁷
when you come out in search of something you need;
so that even before they give you what you need
you experience delight in seeing them.



Hadith 27

وَأَيْضًا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رُزْ غِيًّا تَزِدُّ حُبًّا.

Another saying of his,
Allah's blessings be upon him and
his progeny, is: "Visit but once in a
while, to increase in affection."

دیدن دوست دوست را که
چهر دوستی پیاراید
ز اتفاق دوام صحبتشان
شوق کاهد ملالت فزاید

For friends to see each other now and then
makes the face of friendship more beautiful.
To be always in their company leads
to boredom and lessens one's eagerness.



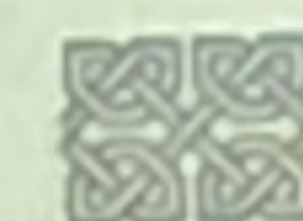
Hadith 28

طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ.

Fortunate is he whose own faults distract him from [other] people's faults.

ای خوش آنکو بعیب بینی خویش
پیشوای سروران کرد
عیب او پیش دید دل او
پرد عیب دیگران کرد

How happy is he who, seeing his own faults, becomes the foremost among the virtuous! His own defects, seen by the eyes of his heart, make a veil that conceals the faults of others.



Hadith 29

الْغِنَى الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ.

True wealth lies in having no hope of what [other] people possess.

کر دلت را توانگری باید
که توانگر دلی نگو سزست
بازکش دست تمت از همه چیز
که بدست تصرف دیگرست

If you want your heart to gain true riches – since wealth for the heart consists in virtue – keep your mind's hands away from anything that's in anyone else's hands to give.



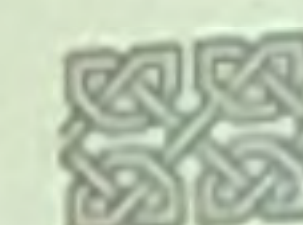
Hadith 30

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ.

Part of the beauty of a man's Islam is to disregard what does not concern him.

تا شود در جهان علم و عمل
شاهد دین تو جمال افزای
زانچه در خور نیفتد بازایست
زانچه لایق نباشد باز آی

That your *din's* lovely youth may grow more fair
in this world of knowledge and of action,
stand aside from what's unfitting for you;
come away from what's not worthy of you.



Hadith 31

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ؛ إِنَّمَا الشَّدِيدُ
الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

[True] strength has nothing to do with wrestling: the [real] strong man is one who controls himself when angry.

پهلوان نیست آنکه در کشی
پهلوان دگر بیندازد
پهلوان آن بود که گاه غضب
نفس آماره را زبون سازد

The champion is not he who in wrestling
can throw another champion down;
the true champion is he who, when angry,
can hold his imperious ego down.



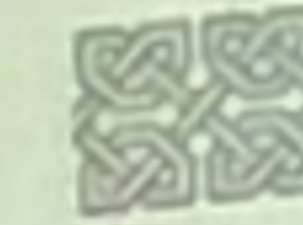
Hadith 32

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ،
إِنَّمَا الْغِنَى غِنَى النَّفْسِ.

Wealth has nothing to do with having ample means: [true] wealth is wealth [or independence] of the soul.

نه توانگر کسی بود که بمال
کارپرداز و چاره ساز شود
آن بود که شود فضل خدای
از زر و مال بی نیاز شود

The rich man is not he who can use his wealth to get something done, or to put things right. He's someone who, seeing the bounty of God, has no need or wish for possessions or gold.



Hadith 33

وَمِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ:
الْحَزْمُ سُوءُ الظَّنِّ.

Another saying of his, Allah's blessings be upon him: "Excessive caution (*al-hazm*)⁸ means thinking ill."

حزم مرد آن بود که همه وقت
در حق خلق بد گمان باشد
در همه کار احتیاط کند
تا سرکید و امان باشد

In men, being overcautious means being suspicious about everyone, and taking precautions in every matter to ensure that they are safe from any plot.



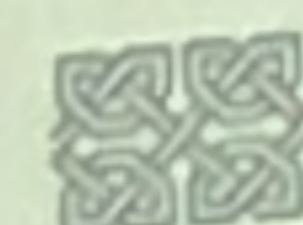
Hadith 34

وَمِنْ كَلَامِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الْعِلْمُ لَا يَحِلُّ مَنَعُهُ.

Another of his sayings, may Allah bless him and grant him peace: "Knowledge⁹ is something unlawful to withhold."

ای کرانمایه مرد دانشور
که ترا علم دین بود معلوم
مستعد را از آن مشو مانع
مستحق را از آن مکن محروم

O venerable, learned gentleman –
you whose knowledge of the *dīn* is well-known –
don't withhold it from those fitted for it;
don't deprive those who are worthy of it.



Hadith 35

وَمِنْ كَلَامِهِ: الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.
- صَدَقَ نَبِيُّ اللَّهِ.

Another saying of his:
"A good word is an act of charity."
Truthfully spoke Allah's Prophet ﷺ.

سخن نرم گوی با سایل
کر ز مالش نیمی نفقه
زانکه در روی اهل حاجت مست
قول خوش از مقول صدقه

Speak gently to those who ask of you,
if you give them nothing material;
for a kindly word addressed to those
in need is counted as charity.



Hadith 36

وَمِنْ كَلَامِهِ: كَثْرَةُ الضَّحْكِ تُمِيتُ الْقَلْبَ.

He said also ﷺ: "To laugh much puts the heart to death."¹⁰

خرم آنکس که بهر زنده دلی
زیر لب خنده را بمراند
خنده کم کن که خند بسیار
صد دل زنده را بمراند

Happy is he who makes his laughter die
beneath his lips, to keep his heart alive.
Laugh little, because laughing to excess
spells death for a hundred living hearts.



Hadith 37

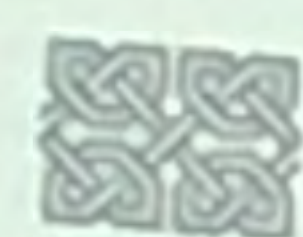
وَمِنْ كَلَامِهِ: الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ.

He said also ﷺ: "Paradise is beneath the feet of mothers."

سر ز مادر مکش که تاج شرف
کردی از راه مادران باشد
خاک شو زیر پای او که بهشت
در قدم گاه مادران باشد

Don't disobey your mother. Crowns of honour
are no more than dust in the path of mothers".

Be dust beneath her feet, because Paradise
lies beneath the place trodden by mothers' feet.



Hadith 38

الْبَلَاءُ مُؤَكَّلٌ بِالْمَنْطِقِ. - صَدَقَ رَسُولُ اللَّهِ.

"All disasters result from spoken words."¹²
Truly spoke the Emissary of Allah ﷺ.

سرکه شد مبتلا به پرگویی
به بلایی عجب گرفتارست
سر بلایی که میرسد بکسان
بیشتر از مَرِّ کُفَّارست

Anyone afflicted with talkativeness
gets caught up in amazing kinds of trouble.
Of all the disasters that come people's way,
most are the result of things that they say.



Hadith 39

النَّظَرَةُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ.

A stolen glance (*al-naẓra*) is a poisoned
arrow, one of the Devil's arrows.

دیدن زلف و خال نامحرم
دان کید و دام ابلیس است
سر نظر ناویگست زبَر آلود
که زشت گمان ابلیس است

To see a non-*mahram*'s¹³ hair or beauty spot
is the bait in a ruse, and the Devil's trap.
Each glance is an arrow that's laced with poison
straight from the thumb-stall of the Devil's bow.



Hadith 40

[وَمِنْ كَلَامِهِ قَالَ:] لَا يَشْبَعُ الْمُؤْمِنُ دُونَ جَارِهِ.

A true believer does not eat his fill without [checking on] his neighbour.

سرکه در خطه مسلمانی
باشد از نقد دین کرانمایه
کی پسندد که خود بنجبد سیر
بنشیند کرسته ممسایه؟

How could anyone within the bounds of Islam, dignified by possessing the coinage of faith, think it right to sleep with his own stomach full while his next door neighbour sits up, hungry⁴?



[CONCLUSION]

تَمَّتْ تَرْجَمَةُ هَذِهِ الْأَرْبَعِينَ بِتَوْفِيقِ مَنْ هُوَ نَاصِرٌ وَمُعِينٌ
سَنَةِ سِتٍّ وَثَمَانِينَ وَثَمَانِمِائَةٍ، وَالْحَمْدُ لِلَّهِ عَلَى الْإِتِّمَامِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَى مُحَمَّدٍ وَآلِهِ الْبَرَّةِ الْكِرَامِ.

The translation of these Forty [Hadiths] has been completed, thanks to the success granted by Him who is [the sole] Helper and Support, in the year eight hundred and eighty six¹⁵. All praise be to Allah for its completion; and blessings and peace be upon Muhammad and upon his virtuous and noble Family.

ابوعینای سالکان جامی مست بهر وصول صدر قبول
نبود از فضل حق عجیب و غریب که بدین اربعین رسی بوصول

Arba'ins of spiritual travellers, Jāmī, are accepted means to draw near the Master (*ṣadr*)¹⁶. By God's grace it would be neither strange nor rare were you to reach your goal through this *Arba'in*.

تَمَّ

NOTES ON THE CONTENT OF THE HADITHS

1. Meaning, of course, every human being.
2. *Dhikr Allāh*: the remembrance or invocation of God or, by extension, any approved act of worship or any service to God or man intended purely for the good pleasure of God. Also implied is the remembrance *by* God *of* man, since (a) our remembrance is something created by Him and (b) He has promised (Qur'ān 2:152) "So remember Me, and I will remember you."
3. A dirham (from Greek "drachma") is a small coin, the dinar being a larger one.
4. Some manuscripts read *مرد را هر چه بر زبان آید*, which has the same meaning.
5. Here "Tomorrow" means "on Judgement Day, when it will seem as though our lifetime in the world was but one day and/or one day ago. Cf. Qur'ān 59:18: *Wa-l-tanzur nafsun mā qaddamat li-ghad* ("Let [each] soul look to what it has sent ahead for Tomorrow").
6. The Arabic word *dīn* cannot be translated by a single English word: it connotes not simply religion but more specifically the relationship – the contract – between the Lord of Creation and each individual. *Dayn* (meaning "debt") comes from the same root, the meanings of which include "being under an obligation" and "owing allegiance".
7. Being "fair of face" perhaps has more to do with the outward reflection of spiritual virtue than with conventional ideas of physical beauty; but Allah *ta'ālā* knows best. The Arabs traditionally possessed a particular sensitivity

to the connection between traits of character and physical appearance, and cultivated the skill of *firāsa* or physiognomy, which is based upon it. In addition, *firāsa* also has the broader meaning of 'insight' or 'intuition'. The Prophet ﷺ is reported as having said "Beware of the insight (*firāsa*) of the true believer, for he sees by the light of Allah" (al-Ṭabarānī, *al-Muʿjam al-kabīr*).

8. While *ḥazm* more often means 'resoluteness' or 'prudence', it is clear from the context that what Allah's Envoy ﷺ here had in mind is a negative rather than a positive trait of character. Consider, for example, the more extreme forms of 'risk avoidance' to be found here and there in the early 21st century.
9. Here "knowledge" signifies knowledge of real value, such as knowledge of Allah and His Commands (witness the interpretation given in Jāmi's verses), rather than just information. There are occasions when it is entirely permissible, or even essential (as Hadith 14 shows), to keep information secret.
10. The wisdom of this Hadith is not lessened by the fact that in some social milieux and cultures frequent joking and laughter are not seen as faults at all.
11. In other words, a crown of honour is nothing compared to what is owed to mothers. Considering the proportion of Muslim women who are mothers, this Hadith ought to give pause to those non-Muslims who consider that Islam accords scant respect to women—and to those Muslims who fail to respect them, in some cases going to extremes to try to deprive future mothers of any schooling.
12. What God's Emissary ﷺ may have meant by this is that all kinds of misfortune can arise as a result of things people say. Alternatively, this is a rhetorical use of *mubālagha* or hyperbole to indicate the extreme frequency and gravity of such consequences. Allah knows best.
13. A *maḥram* is a person with whom it is lawful to have close contact because the nature of one's relationship or kinship precludes the possibility of marriage with them, such as a spouse, parent, child or sibling. The *Shari'a* (sacred law) of Islam does not allow men to look freely and unnecessarily at women, or vice versa—or to dress or behave in ways that might encourage it.

14. Meaning that the neighbour is too hungry to be able to sleep. Giving everyone their rights, including neighbours, is a cardinal duty for Muslims. Both 'Ā'isha (may Allah be pleased with her) and Ibn 'Umar (may Allah be pleased with him and his father) reported the Emissary of Allah ﷺ as having said that the Angel Gabriel so greatly emphasised the importance of kindness to neighbours that he ﷺ began to think he was going to give them rights of inheritance (see e.g. Muslim, *al-Birr wa al-ṣīla wa al-ādāb*).
15. The year 886 of the *Hijrī* calendar fell partly in 1481 and partly in 1482 C.E., which means that Jāmi compiled his *Arbaʿīn* ten years before his death.
16. Possibly Jāmi means that he hopes the compilation of forty Hadiths may be a means to gain closeness to the Prophet himself ﷺ.

SOURCES OF THE FORTY HADITHS

1. Agreed upon: Bukhārī (13); Muslim (170-71).
2. Cf. Abū Dāwūd (4681); al-Ṭabarānī, *al-Muʿjam al-kabīr* (412/20), *Musnad al-Shāmiyyīn* (1260); *Musnad Abī Yaʿlā* (1485, 1500); Aḥmad (15638; 15617); Tirmidhī (2521); and Ḥākim (2694). Al-Tirmidhī grades this Hadith as *ḥasan*, although some editions of his *Sunan* record him grading it as *munkar*. See Mubārakpūrī's *Tuhfat al-Aḥwadhī* for a discussion on this. The latter considers it *ḥasan* and not *munkar*. Al-Ḥākim classifies it as authentic according to the Bukhārī-Muslim criteria (*Ṣaḥīḥ ʿalā sharṭ al-Shaykhayn*); al-Dhahabī concurs.
3. Agreed upon: Bukhārī (10); Muslim (40-42).
4. *Musnad al-Ṭayālīsī* (2322); *Musnad al-Shihāb* (3:319); *Musnad ʿAbd ibn Ḥumayd* (994); Tirmidhī (1962); *Musnad Abī Yaʿlā* (1328); *al-Adab al-mufrad* (282). Al-Tirmidhī grades it as rare (*gharīb*) from Ṣadaqa ibn Mūsā.
5. Cf. Aḥmad (12202, 12142, 13917, 12721, 13694, 12998); Muslim (2410-2414); Bukhārī (6420-21).
6. Cf. Tirmidhī (1954-55); Aḥmad (7504, 11703, 11280); Bukhārī, *al-Adab al-mufrad* (218); Abū Dāwūd (4811).
7. Agreed upon: Bukhārī (6013, 7376, 5997); Muslim (6028-31); also Tirmidhī (1911).
8. Cf. Tirmidhī (2322); Ibn Mājah (4112); al-Tirmidhī grades it as *ḥasan gharīb*. The variant continues: "*illā dhikr Allāh wa mā wālāh, wa ʿālim aw*

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- mutaʿallim* ("save the remembrance of Allah and whatever brings one near to Him, and a scholar or a student").
9. See Tirmidhī (2375), also cf. Bukhārī (2886–86, 6435). Tirmidhī grades it as *ḥasan gharīb*. Bukhārī has: "Perish the slave of the dinar, the dirham, the velvet robe, the fine cloak! If given them he is pleased, and if not given them he is displeased."
 10. See *Kanz al-ʿummāl* (vol. 16, no. 44154).
 11. Agreed upon: Bukhārī (6133); Muslim (7498–99).
 12. No source appears to have been found for this Hadith.
 13. Abū Dāwūd (5128); Tirmidhī (2822–23); Ibn Mājah (3745–46). Al-Tirmidhī classified this Hadith as *ḥasan*.
 14. Abū Dāwūd (4869); Aḥmad (14693), also cf. Abū Dāwūd (4868); Tirmidhī (1959); Aḥmad (14474).
 15. See *al-Maqāṣid al-ḥasana* (no. 568, p. 284). The full wording is "*al-Samāḥ ribāḥ wa al-ʿusr shuʿm*" ("Forgivingness is success; harshness is misfortune"). This Hadith appears in *Musnad al-Shihāb* (13:23) from Ibn ʿUmar and in al-Daylamī (3571) from Abū Hurayra; both narrators attribute this to the Prophet ﷺ.
 16. *Musnad al-Shihāb* (19:31); al-Daylamī (3099); also cf. *Kashf al-khafāʾ* and al-Daylamī (3101), where the wording from ʿĀʾisha (r) is: *al-Dayn yanqūṣ min al-dīn wa al-ḥasab* ("Debts detract from dīn and autonomy").
 17. See al-Ṭabarānī, *al-Muʿjam al-awsaṭ* (6922) from Jābir (r), who attributes it to the Prophet (s). It reads in full, "*ʾAlaykum bi-al-qanāʾa, fa-inna al-qanāʾa māl lā yanfad*" ("You must have contentment, for contentment is inexhaustible wealth"). Al-Sakhāwī adds: "*wa kanz lā yakhfā*" ("and a treasure that will never vanish") to his citation from al-Ṭabarānī. He also mentions that the omission of this clause is maintained from Anas and is recorded by al-Quḍāʾī and al-ʿAskarī, who narrate from Jābir. See his *al-Maqāṣid al-ḥasana* (p. 356, no. 777).
 18. Aḥmad (530). Also cf. *al-Maqāṣid al-ḥasana* (p. 301, no. 613); and Ibn al-Jawzī's *al-Mawḍūʿāt* (no. 724 in Dhahabī's *Talkhīṣ*). This Hadith is extremely weak.
 19. *Daʿīf al-Jāmiʿ al-ṣaghīr wa ziyādātuh* (no. 9), from al-Bayhaqī's *Shuʿab al-īmān*. The text forms part of a long Hadith enumerating the gestures that can ruin good deeds.

20. Muslim (2645).
21. Abū Dāwūd (4992); cf. Muslim's *Muqaddima* (5/7), where his variant replaces *ithman* with *kadhiban*.
22. See *al-Maqāṣid al-ḥasana*, (p. 367, no. 803). The author narrates variants from al-Ṭabarānī, al-Bayhaqī, al-Quḍāʾī and ʿAskarī.
23. al-Ṭabarānī, *al-Awsaṭ* (5787).
24. *Musnad al-Shihāb* (690:1083–84). The transmission is extremely weak. The meaning, however, can be supported.
25. *Muwattaʾ* (694/3368). The full wording of the Hadith is "*Taṣāfahū yadhhab al-ghill wa tahādaw tahābbū wa tadhhab al-shaḥnā*", meaning "Shake hands: it will banish animosity from the heart. Exchange gifts: it will increase love and banish enmity."
26. *Musnad al-Shihāb* (431: no. 661). The transmission is extremely weak. Many have suggested that this Hadith is fabricated and baseless, but al-Suyūṭī grades it as *ḥasan ṣaḥīḥ*, while the modern scholar Aḥmad ibn al-Ṣiddīq al-Ghumārī considers it "good upon the basis of others" (*ḥasan li-ghayrih*). See al-Ghumārī's study of the variants of this Hadith, entitled *Bulūgh al-ṭālib mā yarjūh min ṭuruq Hadith Uṭlubū al-khayr ʿind ḥisān al-wujūh*, and Ḥamdī ʿAbd al-Majīd al-Salāfi's detailed exposition in his edition of *Musnad al-Shihāb*.
27. *Musnad al-Bazzār* (vol. 9, no. 3963); cf. as-Sakhāwī, *al-Maqāṣid al-ḥasana* (p. 271, no. 535). Apart from the weakness of this *Hadith*, there is much discussion surrounding its attribution to the Prophet. See Ibn Ḥajar's commentary, *Fath al-Bārī*, on Bukhārī (no. 6079).
28. Al-Daylamī (vol. 2, no. 3929); cf. *al-Maqāṣid al-ḥasana* (p. 322, no. 661), and al-Munāwī's *Fayḍ al-Qadīr* (5306), where he quotes al-ʿIrāqī's opinion that all the variants are weak.
29. See *Musnad al-Shihāb* (134:199), (296:422); also cf. *Kanz al-ʿummāl* (vol. 3, no. 6121–23).
30. *Muwattaʾ* (683/3352); Ibn Mājah (3976); Tirmidhī (2317–18); Aḥmad (1737).
31. Agreed upon: Bukhārī (6114); Muslim (2609).
32. Agreed upon: Bukhārī (6446); Muslim (1051).
33. *Musnad al-Daylamī*, (vol. 2, no. 2797). Also cf. *al-Maqāṣid al-ḥasana* (p. 42, no. 32). Al-Sakhāwī attributes it to ʿAlī but it appears as ʿAbd al-Raḥmān ibn ʿĀmir in the edition of the *Musnad* we have consulted.

34. See *al-Maqāṣid al-hasana* (p. 344, no. 704); *Kanz al-ʿummāl* (28670); *Kashf al-khafāʾ*.
35. Agreed upon: Bukhārī (2989); Muslim (2335).
36. See Ibn Mājah (4193); Bukhārī, *al-Adab al-mufrad* (252-3); Tirmidhī (2305); Aḥmad (8095). There is a discussion in the chain of some of its variants. The variants have otherwise been considered *ṣaḥīḥ* and *ḥasan*.
37. The attribution of this Hadith to the Prophet, despite its fame, is contentious if not spurious. However, its meaning is correct *in shāʾ Allāh*. The report in Bukhārī (3004, 5972), Aḥmad (15538), Nasāʾī (3106), Ibn Mājah (2781) supports this. Al-Sakhāwī observes that the supporting report is *muḍṭarib* (inconsistent, discrepant). Ibn Taymiya states that he does not know of any elevated report with a sound transmission confirming this report. See Ibn Taymiyya, *Aḥādīth al-quṣṣās* (no. 70); al-Sakhāwī, *al-Maqāṣid al-hasana* (p. 207, no. 372); al-ʿAjlūnī, *Kashf al-khafāʾ* (no. 1078); cf. Bukhārī (3004, 5972); Nasāʾī; Aḥmad (15538); Ibn Mājah (2781). For a discussion of the complexity of the report, refer to Ibn Ḥajar's *al-Iṣāba* and *Tahdhīb al-Tahdhīb* under 'Jāhima'.
38. Cf. *Musnad al-Shihāb* (227-228); al-Daylamī, (2221); *Kashf al-khafāʾ* (no. 926). Ibn al-Jawzī considers this report fabricated, but al-Sakhāwī finds that inappropriate because of the number of reports bearing this wording. See his *al-Maqāṣid al-hasana* (p. 174, no. 30).
39. al-Ḥākim, *Mustadrak ʿalā al-Ṣaḥīḥayn* (4/314); *Musnad al-Shihāb* (292-93) with slight variance.
40. See al-Ḥākim (4/167); Aḥmad (390), both with *rajul* instead of *muʾmin*; also see *al-Adab al-mufrad* (112) for a supporting variant.

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Born near Kharjird in western Afghanistan, 'Abd al-Rahmān Jāmī (d. 896/1492) was already a religious scholar of tremendous ability when he experienced a call to the mystical Path. Settling in the Tīmūrid capital of Herat, Jāmī embarked on a spiritual and intellectual journey that led him to produce some of the greatest didactic and lyric verse in the canon of classical Persian poetry, as well as prose works on a remarkably wide range of subjects, including metaphysics, ethics, jurisprudence, biography, and Arabic grammar.

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